गुर्वष्टकं

{॥ गुर्वष्टकं ॥}

जन्मानेकशतैः सदादरयुजा भक्त्या समाराधितो

भक्तैर्वैदिकलक्षणेन विधिना सन्तुष्ट ईशः स्वयम् ।

साक्षात् श्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन् प्रभुः

तत्त्वं साधु विबोध्य तारयति तान् संसारदुःखार्णवात् ॥ {ल्arge

The Supreme Lord, moved by the devout and reverential homage of his disciples in accord with scriptural prescriptions in countless former births, incarnates out of compassion in the form of a Guru; he thereby comes within the orbit of sight, freely transmits to them the wisdom concerning Ultimate Reality, and enables them to cross over the ocean of sorrowful samsara, the realm of conditioned existence.

}

शरीरं सुरूपं तथा वा कलत्रं

यशश्चारु चित्रं धनं मेरुतुल्यम् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥ १॥ {ल्arge

One's vesture may be superb, one's consort likewise, one's reputation resplendent and renowned, and one's riches like unto Mount Meru; but if

one's mind be not centred upon the lotus feet of the Guru,

what then, what then, what then?

}

कलत्रं धनं पुत्रपौत्रादि सर्वं

गृहं बान्धवाः सर्वमेतद्धि जातम् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥ २॥ {\large

Wife, wealth, sons, grandsons and all such; home and kindred; the host of all these things may be there; but if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

}

षडङ्गादिवेदो मुखे शास्त्रविद्या

कवित्वादि गद्यं सुपद्यं करोति ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥ ३॥ {\large

The Vedas with their six limbs and the knowledge of all sciences may be on one's lips; one may possess the poetic gift and may compose fine prose and poetry; but if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

}

विदेशेषु मान्यः स्वदेशेषु धन्यः

सदाचारवृत्तेषु मत्तो न चान्यः ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥ ४॥ {ल्arge

I am honoured in other lands and I am prosperous in my homeland; in the paths of righteous conduct there is none who surpasses me; thus one may think; but if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

}

क्षमामण्डले भूपभूपालबृन्दैः

सदा सेवितं यस्य पादारविन्दम् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥ ५॥ {ल्arge

One may be constantly extolled and one's presence highly honoured by hosts of emperors and rulers of this world; but if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

}

यशो मे गतं दिक्षु दानप्रतापा-

ज्जगद्वस्तु सर्वं करे यत्प्रसादात् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥ ६॥ {ल्arge

My repute has travelled in all directions through my philanthropy and prowess; all the things of this world are in my hands as rewards for my virtues; but if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

}

न भोगे न योगे न वा वाजिराजौ
न कान्तामुखे नैव वित्तेषु चित्तम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥ ७॥ {ल्arge

Consciousness cannot be confined to enjoyment or to yoga, nor indeed to multitudes of steeds, neither to the face of the beloved nor to riches; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

}

अरण्ये न वा स्वस्य गेहे न कार्ये
न देहे मनो वर्तते मे त्वनर्घ्ये ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥ ८॥ {ल्arge

My mind does not dwell upon the forest nor even upon my home,

nor in what is to be accomplished, not upon the body, nor upon

what is auspicious; yet if one's mind be not centred upon the

lotus feet of the Guru, what then, what then, what then?

}

गुरोरष्टकं यः पठेत्पुण्यदेही

यतिर्भूपतिर्ब्रह्मचारी च गेही ।

लभेद्वाञ्छितार्थं पदं ब्रह्मसंज्ञं

गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥ {ल्arge

Whoever, hallowed by holy merit, ponders the above octad extolling the

Guru, whose mind is centred upon the words of the Guru, whether such a

person be an ascetic, sovereign, student or householder, attains

the desired goal, the consummation of union with brahman.

}

Original encoding by Sorin Suciu aka SeSe at sorins@hotmail.com

Proofread by Sunder Hattangadi sunderh@hotmail.com and Sridhar Seshagiri

seshagir at engineering.sdsu.edu

Translation by Hermes from http://theosophy.org/tlodocs/devogurutm

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